

CERTAYNE necessarie Princi- *E*

ples of Religion, which
may be entituled,

A Catechisme conteyning
all the partes of the Chri-
stian and Catholique
Faith.

Written in Latin by P. Cani-
sius, one of the holy societie
of the Iesuites, and now
amplified and Engli-
shed by T. I.

Cambridge 1623

DVACI,
Per Ioannem Bogardum

[Faint, illegible text visible through the paper, likely bleed-through from the reverse side.]

[Large, dark, stylized calligraphic scribbles or signatures overlaid on the page.]



The Translatour to the Reader.



A suche time as I
trauayled betwene
Artois and Paris (bee-
ing occasioned so to
do, bicause of those outrageous
conspiracions which were ray-
sed all Flounders ouer) some-
what to appease the sorowes
which then pinched my harte
full soze (when I saue the des-
perate attemptes of suche as
what in them lay, procured de-
struction to that whole coun-
tre) I happily chaunced in
my iourney, to reade the little
Catechisme, compiled in La-
tin

To the Reader.

tin by that learned and godly
Father Canicius: In perusing
wherof I conceyued such plea-
sure, partly for the absolute
and playne order, and partly
for the notable and holosome
lessons therein contained, that
in translating it into our En-
glishe tongue, both the tedious-
nes whiche chaunced to me in
trauayling, and my grēfes
which troubled me other wise,
were very well mitigated. Af-
ter I was settled in Paris, and
had accesse to my accustomed
studies, a certayne frēnde of
mine comming to visite me,
saue in my Chamber this said
little

To the Reader.

little booke, and reading some
what of my translation, deale
with me about the impzinting
thereof. Agaynst whom I re-
plied, saying, That al pointes
of Religion were already so ex-
cellently well handled by di-
uers of our countrey men, and
that in the Englishe tongue,
that this my labour shoulde
seeme not onely superfluous,
but also ridiculous, for that I
shoulde, as the olde Proverbe
goeth, Post Homerum liadas
scribere, that is, to take in hā
a needeles woꝝk. Besides that,
mens eares were so delicate
nowe a days, & their stomacks

To the Reader.

so curious, that they would
give eare to nothing, except it
were set out godly in coloured
termes, and should pleasantly
and smoothly passe by the eare,
nor their quaiſie ſtomacks di-
geſt any thing which were not
Ingenio perfectum, & elaboratū
industria: as a certayne noble
Oratour writeth of the Ora-
tours of his time. With that
my frende answered, that in-
asmuche as Canitiuſ hath tou-
ched all matters concerning
our ſaluation ſo aptly, and in
ſo good an order, that nothing
is ſuperfluous, and yet ſufficie-
ntly and to the full: ſo that
every

To the Reader.

every sentence is either taken
out of holy scripture, or els se-
lected out of the holy and aun-
cient Fathers: In so much al-
so, that the passing good order
and methode therof is so liked
of diuers, that the French mē,
Italians, Spaniards, & Dutch
men, haue translated this sayd
Booke: it would be a shame for
Englishe men, not to wishe as
much good to their Countrey
as any of these do to theirs.
And where as you say further
(sayde he) that onely coloured
and painted words please now
a dayes: the trueth is (as you
are not ignoraunt) that Reli-
gion

To the Reader.

1. Coz. 2 gion and the woꝛde of God
2. Ti. 4 ought not to be ſet out in plau-
ſible termes, that may delight
and tickle the eares, but in all
ſimplicitie and truth. Theſe
and the lyke reaſons of my
frēde, tooke ſuche force with
me, as frēdly talke ought to
be accounted of him who wy-
ſhed wel to his frēde, & hurte
to none. After this I conſide-
red better herebpon with my
ſelfe, and when I ſaw we had
good plentie of Latin bookes,
that handled al poyntes of Re-
ligion very wel: and yet there
was ſuche ſcarſitie of Engliſhe
bookes, that we had none ex-
cept

To the Reader.

kept M. Maucses Catechisme,
that breefly comprised the prin
cipal partes of our Christian
and Catholike sayth. Because
M. Maucses booke was some
what rare, and of some wel dis
posed persons not thought so
fitte for the capacitie of little
ones and younglings, who are
to be trained vp after the play
nest and readiest waye : I
thought this Pamphlet would
not be vnfit for them both, for
that the autho^r thereof vseth
such perspicuitie, that his pre
ceptes may wel be vnderstan
ded of any, and for that all the
partes of the whole booke re
suing

To the Reader.

thing on five pointes, may we
be comprehended of a mean
memozie, & also for that thing
be so handled therein, that who
soeuer is perfect in this little
Treatise, he shal be sufficient
ly instructed in all matters of
Christianity: I was also much
animated to this my transla
tion, because it may be a good
stay to tender & young witts,
who are (more is the pitie) car
ried a wrong and dangerous
way, by diuers wicked and pe
stiferous books, which in these
lamentable times flowe al the
world ouer. And in so muche
Psal. 10. as the enuious & wicked men
(which

To the Reader.

Which as S. Hierom expoun-
eth it, are the enemies of gods
(Catholike Church) haue bent
their bowe, haue their arowes
eady in their quiver, and lurk
secretly in darke coznors, to
shote at all suche as deale up-
rightly: And as David in the
nexte verse folowing sayth,
They disceuer who were lin-
ked together in one sayth. If
we think to haue any, who by
Gods might shal be able vali-
untly to withstande the com-
mon enimie of mankind, who Iacob. 4.
like a roaring Lyon neuer
ceaseth to seeke whom he may 1. Pet. 5.
enour: Then surely we must
folowe

To the Reader,

Mar. 10
Luk. 18,

Psal. 8

folow the counsaile of our Sa-
viour, who would haue little
ones to come vnto him. And
as I knowe, this little Cate-
chisme will be very commodi-
ous for suche Infants and suc-
king babes, as out of whose
mouth God woulde haue bys
praye to procede: so muste I
also confesse, it will not be dis-
commodious for suche as are
of further yeeres also, so that
suche as are of tender yeeres
may both suck holosome milke,
and others also may eate here
strong meate. To the effect
whereof, whereas my Author
did but name the seuen deadly
sinnes,

Certaine Chap-
ters, conteining the doctrine
of a Christian man: breefly
collected together, whiche
may be, as it were, a little
Catechisme, for suche as pro-
fesse the Catholike faith
or truth of Gods
worde.

The first Chapter concerneth
faith, and the Creede.

VWho ought to be called a
catholike or christian man?

He, that after he hath re- Acts. 12.
ceyued the Sacrament
of Baptisme, is a pro-
fessour of the healthful doctrine
• A. i. of

A Catechisme

of Iesus Christ in his Church,
who is perfect God and perfect
man : so that in no case he wyl
be withdrawn by any Secte
or opinion which is contrarie
to the determination of the
Catholike Church.

VVhat things ought chri-
stian men first knowe?

Faith, Hope, charitie, the Sa-
craments, and the dueties of
Christian iustice.

VVhat is Fayth?

It is the gifte of God, and a
certaine light, wherwith who-
soever is illuminated, he firm-
ly agreeth to al such thinges as
God hath revealed & set forth
by

for Catholiques.

by his Church, to be learned of
us, whether they be wzitten
or not wzitten.

VVhat breefe collection may
be made of our sayth, and of
al suche things as ought to be
learned?

The Créede made by the Apo- Eph. 2.
stles, wherof there are twelue Heb. 11.
Articles.

VVhiche are those twelue
Articles?

These they be.

1 I beleue in God the father
almightie, maker of heauen
and earth. 2 And in Iesus
Christe his onely sonne our
Lorde. 3 Which was concei-

A. ii.

ued

A Catechisme

ned by the holy ghost, bozne of
the Virgine Mary. 4 He suffe-
red vnder Pontius Pilate, was
crucified, dead and buryed.
5 He descended downe to hel,
the thirde day he rose agayne
from death. 6 He ascended vp
to heauen, and sitteth on the
right hande of God the father
almightie. 7 From thence he
shal come to iudge the quicke
and the dead. 8 I beleue in
the holy Ghost. 9 The holy
Catholike Churche, the com-
munion of Saintes. 10 The
remission of sinnes. 11 The
resurrectiō of the body. 12 And
the life euerlasting. Amen.

V What

for Catholiques.

**What meaneth the first
Article of the Creede,**

I beleue in God the Father. &c?

It sheweth the first person in Gen. 1.
Godhead, whiche is our hea- Psa. 148
uenly and euerlasting Father,
to whom nothing is vnpossible
or harde to be done, who made
the heauen, the earth, and all
things els both visibie and in-
uisibie, and them he made of
nothing, and all thinges which John. 1.
he made he preserueth and go-
uerneth continually, by his in-
finite wisdom and goodnes.

**And what meaning hath the
second Article,**

And in Iesus Christ. &c?

A. iij.

It

A Catechisme

Mat. 16. It setteth forth the seconde
Colos. 1. person in Godhead, and that is
Heb. 1. Jesus Christ the naturall and
Psal. 2. onely sonne of God, begotten
and. 109. everlastingly, of one substance
Luk. 1. with the father, our Lord and
Act. 10, Redēmer, that saued vs when
we were vtterly losse.

And what is meant by the
thirde Article,

Who was conceyued. &c?

Heb. 2. 1. That setteth befoze vs the
Luk. 1. mysterie of our Lordhis incar-
John. 1. nation: for the sayde sonne of
Phil. 2. god came downe from heauen
Esa. 7. and tooke vpon him the nature
of man, but after a marueilous
Luk. 1. sorte perdy, for he was concei-
ued

for Catholiques.

ned without any father, by the
power of the holy Ghost, and Mat. i.
borne of the virgin Mary.

And what sheweth the
fourth Article,

He suffred vnder, &c?

That handleth the mysterie
of the redemption of man. For
the very same sonne of god ac-
cording to his humaine na-
ture which he tooke, suffered in
deepe most grieuous torments
for the saluation of vs and all
other sinners: So that albeit
he was a Lambe without any
spot, yet was he nayled vpon
the Crosse, vnder Pontius Pi-
lat the Deputie, he dyed vpon
the

Mat. 13.

Mat. 20

27.

John. 1.

A Catechisme

the Crosse, and was after that
buried.

V What signifieth the fift
Article,

He descended downe to hell. &c?

That comprehendeth the mi-
sterie of Christ his resurrecti-
on, who as touching the soule
went downe to lake Limbo,
to fetch from thence our fore-
fathers, but the thirde day af-
ter his death, he of his owne
force tooke agayne his owne
body and liued agayne.

V What is declared by the
sixte article.

He ascended vp to heauen. &c?

That setteth forth the myste-
rie

for Catholiques.

rie of Chziste his glorious ascension, who after he had fulfilled the woꝝk of our redemption, went out of this woꝝlde to his Father, and ascended by his owne vertue, triumphant, lye to heauen, and there is set aboue all creatures in the euerlasting gloꝝy of the father.

Mat. 16

Luk. 24.

Act. 1.

Ephe. 4.

Philip. 2

Heb. 1.

And what is shewed by the
seuenth article,

From thence he shal come. &c.

That sheweth the lasse day of Judgement, when Chzist shall come downe from heauen, and be sensibly seene the seconde time in his naturall fleshe, at what time he shall shew him selfe

Mat. 16.

and. 25.

1. Th. 4.

Psal. 16.

Mat. 16.

A Catechisme

Rom. 2. selfe a terrible Judge ouer all both good and bad, and wil render to euery one as his desertes are.

V What doth the eyght article declare,

I beleene in the holy Ghost. &c?

John. 5. That declareth the thirde person in Trinitie, that is, the holy Ghost, which procéedeth from the Father & the Sonne, who is one, true, & euerlasting god, who raigneth with the father and y^e sonne, & for that cause is adored & glorified, as they be.

**Athana-
sius in
Symbo-
lo,**

V What sheweth the ninth article,

The holy Catholike Church?

It

for Catholiques.

It sheweth we must beleue
four poyntes, as concerning
the Church: Firſte, that the Can. 4.
Church is one, that is, in one Eph. 4.
ſpirite of Jeſus Chriſte, in one
ſayth, in one doctrine of ſayth
and the Sacramentes, and un-
der one-head and ruler of the
vniuerſal Church, whiche is
Chriſte his vicar or deputie,
and S. Peter his ſucceſſour.
Secondly, that this ſaid church Eph. 6.
is holy, becauſe it is ſanctified 1. Cor. 6.
both by Chriſte her head and
ſpouſe, to whom ſhe is lincked John. 16
through ſayth and the Sacra-
ments: then becauſe ſhe is per- and. 14.
petually governed by the holy
Ghoſt.

A Catechisme

Mat. 18

Mar. 16

Luk. 24

Act. 1.

Eph. 4.

Psal. 118

Ghost. Thirdly, that the same Church is Catholike, or vniuersall, because it is spread all the worlde ouer, and comprehendeth in it all sortes of Christians, in what age soeuer they were in. Fourthly and lastly, that in this sayd Church there is a communion of Saintes, that is to wit, not of those only who beleene in Christ, and doe as yet wander here in earth: but also of suche as after they haue runne the race of this transitozy life, eyther raigne in the heauenly kingdome, or els shal come thither hereafter beeing so: a time clesed in

Purgas

for Catholiques.

Purgatory, of the corruption Rom. 12
which they had through sinne. 1. Cor. 12

And all these as members of one
body, mutually helpe and plea-
sure one another with good
works and prayers: and they
are all partakers of the vertue
of the blessed sacrifice of the
 Masse, and Sacraments of the
Church.

What is specified by the
tenth article,

Forgiveness of sinnes

It assureth the grace of GOD
which is kept from no sinner,
so that none have cause to dis-
payre in obteyning pardon for
their sinnes, if that they conti-
nue

1. Cor. 12
Rom. 12
Luk. 24
Ezek. 32

A Catechisme

me in the Catholike Church
and vse the Sacraments of the
sayde Church as they ought
to do.

what is taught by the ele-
venth article,

The resurrection of the fleshe:

It affirmeth that all dead fol-
kes shalbe called to life againe
e assureth vs of the latter day
of Iudgement. For we shal

liue al againe in this body, and

appeare befoze the iudgement

seate of God, to receyue euery

one of vs as he hath done in

this body, whether it be good

or yll.

Iob. 19.

1. Cor. 15

Iohn. 5.

Dan. 12.

Mat. 25.

2. Cor. 5

for Catholiques.

As touching the last article
what meaneth it,

And the life everlasting?

That sheweth that happynes
whiche for ever continueth,
shalbe the reward of fayth and **Mat. 7.**
the good works of Christians. **25. 19.**
done in this life: so that we **Heb. 5.**
may be certaynly assured, that
after this life there is an other
farre of an other sorte, where
in is perfect securitie, which is
blissfull, and continueth ever,
and is pꝛovided for such as be
in love in Christ, and followe his
word.

V what is the effect of all the
Articles of the Creede?

A Catechisme

In harte and mouth I confesse our Lorde God, who surmounteth al things in might, in wisdome, and goodnes: that
1. Joh. 5. he is one in substance, or diuine nature, and thre in persons: that is to wit, the father, the sonne, and the holy Ghost: so that these thre are but one, one true, euerlasting, great, and incomprehenible God: from whom, by whom, and in whom al things are. The Father is creature of al things, the sonne the redemer of mankind, the holy ghost is the sanctifier and gouernour of the Church, or of al those that beleeue

for Catholiques.

liene in Christe; and for this
cause thre principall partes of
the Creede are correspondēt
to this most holy and indiuisi-
ble Trinitie: the first parte
which cōcerneth the creation,
is applyed to the Father: the
second which speaketh of our
redemption, is referred to the
Sonne: the thirde which spe-
aketh of our sanctification, apper-
teyneth to the holy ghost.

81. 16. 12

1. 2. 40. 3. 1

V What is the Church?

1. Cor. 12

It is the congregation of all

1. Pet. 5.

suche as are professors of

Joh. 21.

Christ his sayth and doctrine,

Mat. 16

whiche is guyded under one

Concil.

who next vnto Christ is here

Florent.

P. B. J. 43. in

A Catechisme

in earth their chiefe head and
pastour.

Who are scuered from
the Chyldren out of
first, all he that is an Infidel,
and Romagat is for the sayth:
they heretikes, that is, such
that when they are baptised,
subsequently maintaine erroni-
ous opinions, contrary to the

Mat. 18. Catholike Church. Besides
1. Cor. 5. these, schismatikes, who ex-
clude them selues from peace
and Catholike unitie. Lastly,
such as are by power Eccle-
siasticall lawfully cut off from
the communion of Saints,
from participation of the Sa-
cramen-

for Catholiques.

eramentes, from prayers and
diuine seruice of the Church,
wherby they are called Ex-
communicateds of whom some
one of them are alienated and
separated from the body of
Christ; which is his Church:
and for that cause they are
withholden for euerall life and sala-
uation, in which they repent,
are the thraldoms of the devil
and eternall damnation. And
such as are catholikes, ought
to auoyde all these sorts of peo-
ple: but specially, they muste
eschewer and detest Heretikes
and schismatikes, no lesse than
certayne pernicious plagues.

W. y.

What

A Catechisme.

What playne, breefe, and perfect rule is there, to know a catholike from an heretike? This may be, to professe Chriſtes faith, and the authoritie of his Church, which faith and ought to hold that as cerſeine and ſure, which the rulers and Doctours of the Catholique Church haue appointed and determined to be belene. But whoſoener will not heare the church, let him be to thee (ſaith

Mat. 18 Chriſt) as an Ethnike & Pub-
Ciprian licane. For he ſhall not haue
de ſim- God to be his Father, who wil
plicitate not haue the Church to be his
Prelato. mother.

The

for Catholiques.

The seconde Chapter, of

Hope, and the Lordes

prayer.

What is Hope.

Hope is gotten of from god, Rom. 5.
whereby we are assured and 8.

that we shall be the loyes of 2. Pet. 1.
our saluation, and our lasting

life.

From whence learne we the way
to haue a good hope, and to

take thinge at Gods hande,

as we should doe.

From Lordes prayer, whiche
Christe (our Lorde and ma- Mat. 6.
ster) him selfe appointed and Luk. 11,
taught vs, by his owne mouth.

B. iij.

Re.

A Catechisme

Rehearse our Lordes praye

And by partes

The first petition.

1 Our Father which arte in
heaven, hallowed be thy name.

2 Thy kingdom come.

3 Thy will be done in earth
as it is in heaven.

4 Geue vs to day our daily
bread.

5 And forgiue vs our trespasses,
as we forgiue them their
trespasses agaynst vs.

6 And leade vs not into temp-
tation.

7 But deliuer vs from euyl.
Amen.

What

for Catholiques.

What meaneth the beginning of this prayer,

Our father which art, &c?

It is a little preface, to put vs in minde of that merueylous benefite, whereby God the father did chose vs through Christe, to be his sonnes and heires by adoption, and by this sweete name of Father we are prouoked both to loue him agayne, and also to pray vnto him with an assured hope.

Rom. 8.
Gala. 4.
Eph. 1.

What doth the first petition declare,

Hallowed be thy name. &c?

It sheweth a good and reasonable desire of good children,

who

A Catechisme

Who are desirous that the
knowledge, feare, honour, loue
and wooshipping of gods eter-
nal maiestie, and to be breife,
whattsoeuer belongeth to the
gloze of our most high and best
father, may be aduanced at al
seasons, and in all places, both
in them selues, and in others.

¶ What doo we in the se-
cond condepetition,

¶ Let thy kingdom come

We desire that the gloze of
the heauenly kingdom, and
perpetuall felicitie may be ge-
uen vs, that we may speedily
raigne with Christe for ever-
more.

¶ What

for Catholiques.

¶ What meaneth the thirde
petition, *Thy will be done*

We pray to haue assistance
of Gods grace, that we may as
sincerely, chearefully, and con-
tinually fulfill Gods fatheres
will here in earth, as all blest
soules do the same in hea-
uen. *Rom. 8. Mat. 25.*

¶ What is ment by the
fourth petition,

Give vs to day our daily bread

We desire to haue all such
thinges as apperteine to the
sustentation and preservation
eether of bodye or soule, as
meate and drinke, apparel, the
woorde *Tim. 6. Psou 30. Mat. 4. John. 6.*

A Catechisme

**woꝛde of God, and the Sacra-
mentes of the Church.**

V What is done in the fift

petition;

And forgive us our

we crave pardon and forge-

uenes of our finnes, beeing re-

dy in like maner to forgive a-

gain whatsoener others haue

offended vs.

V What is shewed by the

sixte petition;

And leade vs not

we pray to be stayed by Gods

goodnes, whylest we doe liue

in this feeble and transitory

life, and that we may be defen-

ded agaynst the woꝛde the

fleshe,

for Catholiques.

fleshe, and the diuell, that we
quayle not with any tempta-
tion, nor greeue our conscience
thereto.

V What sheweth the seuenth
and last position of this
prayer, for the goodnes of
God, that we thereby may be
deliuered from all miserie both
of body and soule, whether it
be in this life so farre as is ex-
pedient for our saluation, or in
the life to come: and thereto
is added besides Amen, that is,
Let it be so, or, It shal be so, to
shewe the hope and desire we
haue to receyue those thinges
which

A Catechisme

Whiche are contained in these
seuen petitions.

¶ What is the summe of the
first petitions of this
prayer.

The former first petitions shew
what god we ought to hope
for, and desire here : among
which the first and chiefest is
the honour and glory of God
in eternitie : the next is, our hap-
pie state : the third is, the obe-
dience we owe unto God : the
fourth is, necessarie substance
for our body and soule : And
these be briefly touched in the
seuene first petitions.

What

for Catholiques.

What is the effect of the o-
ther petitions?

The three last petitions con-
teyne suche evils as we ought
to pray that they chaunce not
vnto vs: as sinne is, which
batheth vs from the kingdom
of God: as temptations are,
which, vntill we be protected
by Gods helpe, of their owne
force draine vs to sinne: and
finally suche are the calamie-
ties, both of this life and of the
life to come. Therefore our
Lorde: prayer teacheth vs
both to pray for good thinges,
and to desire deliuerie from
euil thinges.

Howe

A Catechism

Howe say you the salutation
wherewith the Angel salu-

Luk. 1

ted the blessed virgine
and gine Marye thus say-
ing: Hail Mary full of grace;
for thou art with thee, blessed
thou shalt be in the end, and
so is the fruits of thy womb
Jesus Holy Mary mother of
God, pray for us sinners. Amen;
From hence cometh this salu-
ation of saluting the virgin and
mother of God. At the
first it came from the mouth
of the Angel Gabriel, and
Elizabeth, and after ward
confirmed by the consent of
the

for Catholiques.

the Catholike Church. It hat
V what commendation bringeth in
this salutation? It hat
It bringeth a thankfull and
comfortable remembrance of
the blessed Virginy, and our
Lords incarnation, and fur
thermore admonisheth vs to
prouoke the gracious Virgins
fauour and intercession for vs
to God.

V what learne we by this
salutation?

We see the goodly gyftes and
prayles of that incomparable
Virgine, as that she was reple-
nished with most excellent
graces and vertues of God, as
that

11. 18. 32
01. 44. 15

A Catechisme

that she was both a Virgine
and a Mother, for that she was
most blessed of al other women
in what age soeuer they liued,
and for that she was the mo-
ther of him who is king of all
kinges, that is, Christ our lord
and God. For that cause she
was vnto vs the founteyne of
grace, and mother of life.

**[T]he thirde Chapter is of
Charitie, and the tenne
Comaundements.**

Vhat is Charitie?

Mat. 22. It is a vertue geuen vs from
Luk. 10 God, whereby we loue God for
his owne sake, and our neigh-
bour

for Catholiques.

hour for Gods sake.

How many cōmaundemen-
tes are there concerning
charitie?

There are two principall, Deut. 6
Thou shalt loue thy Lord God Mat. 22
with all thy hart, with all thy
soule, with all thy minde, and
with all thy strength, this is
the cheefest and greatest com-
maundement: the seconde is
like vnto this, Thou shalt loue
thy neighbour as thy selfe. In
these commaundementes the
whole law consisteth, and the
prophetes.

By what signe is the charitie
towards God knowne?

C. i.

¶

A Catechisme

1. Joh 5 If thou kepe his Commaundementes: For this is the charitie of God, if we keepe his Commaundementes. And his Commaundementes are easily kept. And Christe him selfe Joh. 14 teacheth vs, He that knoweth my commaundementes, and keepeth them, he it is that loveth me.

How doth the charitie to our neighbour shewe and declare it selfe.

1. Cor. 13 Charitie is patient and gentle, Phil. 3. Charitie enuieth not, doth not frowardly, is not puffed up, desireth not honour, seeketh not for her owne, is not provoked

for Catholiques.

uoked to anger, thinketh not
of euil, reioyceth not at naugh-
tines, but reioyceth at the
truth, she suffreth all thinges,
belæueth al thinges, hopeth all
thinges, abydeth all thinges.

Vvhy are ten commaunde-
mentes set foorth?

Although there are but two
commaundementes of chari-
tie, wherein the lawe fully re-
steth, yet are there appoynted
ten commaundementes, and
that for this cause, that al men
maye the more playnely per-
ceiue what thinges are requi-
site to the charitie due to God,
and the charitie whiche is due

C. ij.

to

A Catechisme

to our neighbour.

Vvhich are those ten commaundementes?

Exo. 20 1 I am the Lorde thy God, thou shalte haue no straunge Gods in my sight, Thou shalt not make thy selfe no grauen Image to worship it.

2 Thou shalte not take in vayne the name of the Lorde thy God, for our Lorde wil not holde him guiltlesse that taketh his name in vayne.

3 Remember to kepe holy the Sabboth day.

4 Honour thy father and mother, that thou mayst liue long in the lande which the Lorde

God

for Catholiques.

God will geue thee.

5 Thou shalt do no murther.

6 Thou shalt not commit adultery.

7 Thou shalt not steale.

8 Thou shalt beare no false witness agaynst thy neighbour.

9 Thou shalt not couet thy neighbours wife.

10 Thou shalt not couet his field, his seruant, his mayde, his ore, his Asse, nor any thing that is his.

Vvhat meaneth the first commandement,

Thou shalt haue no straunge. &c?

It forbiddeth and disanulleth Exo. 23.

C. iij.

Ido.

A Catechisme

Deu. 18 Idolatry, or honouring of false
and. 19 Gods, Magique, Divination,
Eccl. 34 superstitious obseruaunces,
and in bræfe, all suche ser-
uice of the Goddes, whiche is
erronious and nought. And
contrariwise, it requireth vs
to beleue, to honour, and to
pray to one onely God, who is
the best and most mightie of all
other.

May we honour and pray
to the Saintes?

Damas. Yea verily, but not after that
li. 4. c. 16 manner as we are commanded
Ioh. 15 to pray and honour god, whom
we must worship as he that is
the Creator, redæmer, and ge-
uer

for Catholiques.

ner of all goodnes : but the
Saints must be reuerenced in
a farre lower degré, that is, as
the chosen fréendes of God, and
as they who are our advocates
and mediators to him.

Are suche Images as do com-
monly resemble Christ and
his Saintes, contrary to
this commaunde-
ment?

No not so, for that héere to im-
mediatly is annexed the cause, Dames.
lib. 4.
Thou shalt not make any gra-
uen Image, that is, to worshop
it, as the Pagans did, who when
they had set vp Images of false
goddess, worshipped also Idols
after

A Catechisme

Sinod.
Nicen.

after a most damnable manner;
but we according to the godly
order of our forefathers, wor-
ship Christe and his Saintes,
in suche Images as represent
the same.

Vvhat is forbidden by the se-
conde commaundement,

Thou shalt not take in vayne. &c.

Leui. 9

Here. 4.

Mat. 5.

It forbiddeth the abusing of
Gods name, and the lacke of
reuerence therin, which thing
is committed by suche as so-
swear them selues, and by
those that blaspheme, also by
those that vireuerently with-
out any vrgent cause, and in a
false quarell, swear by God,
by

for Catholiques.

by his Saints, or by any thing
that God made.

V what is commanded by the
third commaundement,

Remember that thou kepe. &c?

It requireth the Sabbath or **Leuit. 23**
holy day to be solemnized in **Iere. 17.**
the Church, with good and ver- **Num. 15**
tuous deedes, as to go to Chur-
che and to heare Masse, and as
concerning bodily or common
labours, on that day they must
surtease in any case.

V what are we required to doe
by the fourth commaun-

dement,

Honour thy father and. &c? **Ephe. 6.**

We are required to reue- **Colos. 1.**
rence

A Catechisme

rence, obey, and helpe those by
whose meanes (nexte vnto
God) we came into this worlde:
it requireth further, that
we doe for them agayne al ser-
uice we are able. Besides this
Rom. 13. it byndeth vs so to esteeme of
1. Pet. 2. Ciuill and Ecclesiasticall offi-
cers, as of our owne parentes,
that we be obedient to them,
and reuerence their power
and authoritie.

Howe may we reuerence the
power of suche as gouerne
the Church?

By this meanes: If we geue
suche obedience and reuerence
to holy and general Councils,
to

for Catholiques.

to the receyued ordinaunces
and decrees of the Apostles, to
the approued customes of our
elders, to the high Pastours
and Bishops of the Church,
as we ought and are bound to
do. Wherein they offende ve-
ry greatly, who abolishe and
pollute Gods seruice, the or-
ders and Ceremonies of the
Church. Besides that, suche
as speake yll of Councils, and
the Bishops violently taking
vppon them the possession of
Churches, and authorities of
Priestes, and by that way put
to prophane vses suche things
as are dedicated to God.

What

A Catechisme

Vvhat meaneth the fiste
commaundement,

Tbou shalt not kill?

Mat. 5

Deut. 5

It forbiddeth outward force,
slaughter, and all kinde of in-
iurie done to the life or body of
our neighbour. Furthermoze,
it vtterly cutteth from vs, an-
ger, hatred, rancour, disdayne,
and all other motions, that af-
ter any sorte tende to the hur-
ting of our neighbour.

Vvhat is prohibited by the
sixt commaundement,

Tbou shalt not commit. &c?

1. Cor. 6

Mat. 5.

Heb. 13.

Thereby is forbidden adul-
terie and all vn honest and vn-
lawfull medling together, and

be

for Catholiques.

besides that, whatsoeuer is contrary to honestie, and honest bashfulnessse.

What doth the seventh teach vs to beware of,

Thou shalt not steale?

Hereby is prohibited all unlawfull fingering and deteyning of that which is an other mans, as happeneth in theft, robbetrie, vsurie, unlawfull gaynes, craftie dealing, and finally, in all such bargayning and exchaunging, wherein Christian charitie is annoyed, and our neighbour beguyled.

What

A Catechisme

What is done in the eyght
commaundement,

Thou shalt not beare. &c?

Exod. 13

Eph. 4

Jacob. 4

1. Pet. 2.

Hereby all false witnesse, ly-
ing, and misuse of the tongue
agaynst our neighbour, is for-
bidden, as in whisperers, flau-
derers, y^e speaking, flatterers,
lyers, and periured persons.

And to conclude, what do the
two last commaunde-
mentes,

Thou shalt not covet. &c?

Met. 5

Deut. 5.

1. The. 4

They forbydde the concupis-
cence of an other mans wyfe,
or of any thing that is not
ours. For we ought not, not
onely not to possesse vniustly
and

for Catholiques.

and as we lust our selues, but
must not so much as be moued
in wyll to desire that which is
an other mannes: so that we
ought to liue without al spite,
enuy, and desire, and to helde
our selues content with that
which is our owne.

V What summe or ende is
there of the commaund-
ementes.

This surely, to loue God and 1. Joh. 5
our neighbour vnfaignedly. A
signe whereof is the diuision
of the Lawe diuided into two Exod. 20
Tables: In the first table the
th²⁰ things are declared whi-
che concerne the loue due to
God:

A Catechisme

God : in the seconde table, seuen things are spoken of, that pertaine to the loue of our neighbour.

After what sort do the commandementes of the first

Table, shew vs the charitie due to God?

Ephe. 4. Because they prohibite and take away suche vices as be contrarie to the worshipping of god, as Idolatrie, Apostacie, Heresie, Periurie, Superstitions: and they put vs in mind of the true and sincere honouring of God, whiche muste be faithfully done in hart, worde and deede.

How

for Catholiques.

Howe doo the commaunde-
mentes of the seconde Ta-
ble, shewe our loue to
our neighbour?

Herein they shewe that, for
that they comprehend in order
our duetie to our neighbour:
That is to wit, that we do
not onely honour our Elders,
but labour in dede, worde, and
will, to doo good to all men, and
to hurt none, whether we re-
spect y^e body of our neighbour, 1. Coz. 13
or his person coupled in ma- Tit. 2.
riage, or els haue consideration
of the giftes of Fortune.

What is the effect of the loue
to our neighbour?

D. J.

This

A Catechisme

Mat. 7

This vndoubtedly, Whatsoeuer you would haue done vnto you, doe you the like to others, for this is the lawe and the Prophetes.

Are there any mo commaundementes besides these ten?

Mat. 18

and. 23

Ps. 101.

Yea verily, which we ought to obserue, and not onely for that it is commodious so to do, but bicause necessity requireth our obedience therein: And those be the commaundementes of the Church, wherevnto as to our moste holy mother and spouse of Christ, al we that be his Catholique children, ought to encline both our ears
and

for Catholiques,

and mindes.

VVhich be the commaundements of the Church?

Five are principally accounted of.

- 1 Keepe holy such dayes as are Concil.
appoynted by the Church? Lugd.
- 2 Heare reuerently Masse vp Concil.
pon holydayes. Agath.
- 3 Use fasting and abstinence Canon.
from certayne meates, on cer- Apo. 68
taine dayes whiche are ap-
poynted.
- 4 Confesse thy sinnes euery Concil.
yere, to thy owne Curate, or Gang.
if thou do it to any other, do it Concil.
with thy Curates consent. Later.
- 5 Receyue the blessed Sacra- Ibidem,
ment

A Catechisme

ment of the Aulter at the least
once a yere, and that about
Easter.

What good commeth by
obseruing of these com-
maundementes?

These and other like Com-
maundementes and ordina-
ces of the Church, do first of
al exercise our fayth, humilitie
and Christian obedience, then
do they nourishe, p̄serue, and
aduaunce gods honour, honest
discipline, and publique tran-
quilitie: and they marueylou-
sly do good to this poynt, that
al things be done in the church
orderly and decently. Besides
all

for Catholiques,

all this, we deserue life that e-
uer endureth, if we obserue **1. Co. 14**
them for charitie sake.

The fourth Chapter of the Sacramentes.

VWhat is a Sacrament?

It is a visible signe of an in-
visible grace, ordeyned by God
for our sanctification. For one
thing it is that we see in the
Sacramēt, and an other thing
which is receyued therein. We
see no more but the outwarde
signe, but we receyue the se-
crete & spiritual grace, whiche
is called the substance of the
Sacrament.

Aug. li.
3. de doc.
christia.
& cathe.
Ambro.
4. de Sa-
cra.

D. iiij.

Howe

A Catechisme

Howe many Sacramentes
are there?

concin.
Floren.
& Late,

Seuen, which beeing instituted by Christ our Lorde, were deliuered to vs by the Apostles, and beeing preserved alwayes in y^e Catholike church, haue remayned euen vntil our time. And the Sacramentes are these: Baptisme, Confirmation, the Sacrament of our Lordes body, Penance, the last Aneyle, Priesthood, and Matrimonie.

VVhy are the Sacramentes to be honoured, and highly to be esteemed?

First because they had their begin

for Catholiques.

beginning of God, and Christe concil.
our Lozde in the newe Lawe. Floren.

Secondly, so that they do not
onely signifie that grace of
God whiche is most necessarie
vnto vs, and declare the same
to be most plentifully powred
vpon vs : but also as certayne
holy vessels of Gods spirite,
conteyne the same, and bring
commoditie to all suche as re-
ceyue them. Thirdly, because
they are most effectuell reme-
dies agaynst sinne, or are cer-
tayne heauenly medicines of
our Samaritane. Lastly, so
that by these Sacramentes,
the grace of God is preserved,
encrea-

A Catechisme

encreased, and augmented in those that haue it.

Vvhy doth the Church vse certayne solemne and peculiar Ceremonies in the Sacraments?

Surely for many and waigh-
tie causes: Firste of all, that
suche as looke on the admini-
stration of the Sacramentes,
be put in minde that no pro-
phane or common thing is in
doing, but certayne hydden
thinges which are full of hea-
venly misteries, the which re-
quire a singuler kinde of reue-
rence. Furthermoze, that they
may encrease inwarde deuo-
tion

for Catholiques.

tion towarde God in suche as
repayze to the Sacramentes:
whiche inwarde honour God
woulde specially haue at our
handes, and hereof these cere-
monies be as signes, tokens,
and exercises. Besides this,
that suche as minister the Sa-
cramentes, may execute their
office moze honourably, and
moze to edifying, whylest they
faithfully treade in the steppes
of our holy Predecessours, and
folowe the ordinaunces of the
antient church. For certaine
it is, that these ceremonies for
the most parte haue at all sea-
sons continued in the Church,
even

A Catechisme

euē vnto these our dayes by
continuall discent from the A-
postles them selues. To con-
clude, these Ceremonies con-
tinue honest & holy discipline,
they fauster common quiet-
nes, whiche by altering or in-
nouation of outwarde Cere-
monies, is many tymes soze
quayled and interrupted.

VVhat is Baptisme?

John.3. It is the first, and the moste
Rom.6. necessarie Sacrament of the
newe Lawe, whiche can be
done but once, and that in wa-
ter, wherby we are spiritually
bozne anewe, and obteyning
full remission of sinne, are a-
dopted

for Catholiques.

adopted the childzen of god, and
made inheritours of heauenly
life.

V what is confirmation?

That is a Sacrament, which Acts. 8
suche as are baptized receyue and. 19
at the Bysshops handes, wher: concil.
in by the halowed oyle and ho: Floren.
ly wordes, grace is geuen, and Aurel.
strength of the spirite is aug: Melden.
mented, that we maye bothe
firmely beléue, and dare also
boldly confesse the name of our
Lorde, when occasion is we so
should do.

Howe may cheefe poyntes are
worthy to be knowen as tou-
ching the Sacrament of
the Aulter.

A Cat echisme

Fiue, the first is the tructh
thereof: the second, chaunging
of the bread and wine into the
body and blond of Chzist: thirdly
the adozation due therunto
fourthly, the sacrificing therof:
fifty and lastly, the receyuing
of the same Sacrament.

V what is the tructh of this
Sacrament ?

Mat. 26. This is it, that Chziste who
Mar. 14. is perfect god and perfect man,
is wholly and truely compze-
hended in this sacrament, and
is here among vs so sone as a
lawfull Pryest hath consecra-
ted the bread and wine, with
these secrete words which are
deliue

for Catholiques.

deliuered vs by Christ.

Vvhat maner of conuerſion is
that which is done by the words
which the Priest vscth at the
consecration of this Sa-
crament?

Suche it is, that throughte
Christ working by the words, Mat. 26.
the bread and wine are altered, Mar. 14.
and chaunged in substance, Luk. 22.
and turned into the body and John. 6.
blood of our Lorde, and after 1. Cor. 10.
that time ther is neither bread 2. Cor. 11.
nor wine lefte in this Sacra-
ment.

Vvhat adoration is due to
this Sacrament?

The very same which ought
to

A Catechisme

Mat. 4.
Apoc. 14
Psal. 98
Heb. 2. 1.

to be geuen to Christ our lord
and euermassing God, for that
we agnise him to be present
there. And therefore in most
humble maner we honor this
Sacrament both with deuotion
of harte, and comely behaviour
of body.

Vvhy is this Sacrament taken
for a sacrifice?

Mal. 1. For that it is a sacrifice of the
Dan. 12. newe Lawe, and being
Psal 109 bloudy and cleane, cometh in
1. Coz. 10 place of the bloudy sacrifice
of the Jewes, whiche is offered
and solemnized at Masse, for all
Christian people, both such as
are yet liuing, & also for them
that

for Catholiques.

that are departed hence, where
upon it happeneth that the sa- Mat. 26.
crament of the Altar is not Heb. 5.
onely receyued of the faythful
people, but is dayly, and shal be
at all times offred by the priest
in the Church of God for the
sinnes of the people, to the con-
tinuall remembraunce of our
Lords death and passion.

Vvhat is to be obserued in re-
ceiuing of this Sacrament?

That must be obserued here: Luk. 24.
in which the sayth and autho- Act. 2.
ritie of our holy mother the and no
Church teacheth vs: that is Theoph.
to say, that it is sufficient for Beda,
a christian lay man, to receiue
Christe

A Catechisme

Christ wholly vnder the onely
forme of bread : and by this
maner of receiuing it foloweth
that whosoener commeth wor-
thily therevnto, he hath thereby
great grace of God, and obtey-
neth also euerlasting life, whi-
ch is the true and whole commo-
ditie of the Sacrament, which
is so muche the more effectual,
the oftner that we receyue
worthily this holy & hollesome
Sacrament.

V what is Penance?

John. 20. It is our seconde shipboorde
Jacob. 5. after shipwacke, and suche a
concl. Sacrament which is necessa-
Florent. rily ministred to those that are
fallen

for Catholiques.

fallen in sinne, wherein the
gyltie person desireth pardon
of his sinne, and the Priestes
grant the same.

Howe many partes and acti-
ons of Penance are there?

Three: Contrition or grieffe
of hart, when a man abhorreth
his sinne, and laboureth to liue
after a better sort than he dyd
before: Confession, or shewing
of our sinne to the Priest: and
satisfaction, reuenge or punish-
ment taken of our selues for
sinne, to shewe forth the wo-
thy woordes of repentance.

What is extreme unction?
It is a Sacrament, wherein
C. J. sicke

Psal. 50.

Jacob. 5

Mat. 3.

A Catechisme

Iac. 5.

concin.

Floren.

like persons find ease in their
greatest panges by meanes of
halowed oyle, and Chyestes
wordes, so that they haue ther
by moze happie departing out
of this life, & also reconer their
health agayne, if it be so expe-
dient for them.

Vvhat is Priesthood?

Mat. 10

1. Ti. 3.

Tit. 3.

Act. 13

It is a Sacrament, wherein
authoritie is geuen to the
Priestes and other ministers
of the Church, to execute their
offices decently and wel.

And what is vvedlocke?

Gene. 2.

Mat. 13

Eph. 5

It is a Sacrament, whereby
man and woman come togea-
ther lawfully, and entering in-
to

for Catholiques.

to such a societie of life as can
not be dissolued, receyue the
grace of God, bothe that they
may haue issue after an honest
sorte and christian maner, and
bzing by the same vertuously:
and also, that incontinent and
lose life might be auoyded.

Is there any difference be-
twene the Sacraments:
Yea surely: for Baptisme,
Confirmation, and Ordination
being once done, can not be
vndone agayne, as the other
Sacramentes may: Besides
that, all sortes of men must re-
ceyue Baptisme necessarily:
the Sacrament of the Altar
E. y. is

is receyued of suche as haue
the vse of reason: and penance
of suche as fall into sinne after
Baptisme. It is at our choise
to vse the other as occasion
serueth: so that we despise
none of them, no: but reuerent-
ly vse the same, or contemne
them, when time requireth vs
to receyue them.

The fift Chapter, of the offi-
ces of Christian iustice.

Howe many duties are there
perteyning to christian
iustice?

These two, First from euyl
1. Joh. 3. or from sinne, & so that which
is

for Catholiques:

is good, or proper to Justice:

Howe can a man auoyde sinne,
and do good, or deale truth?

Of him selfe he can not do so:
but a Christian man bring
open with the grace and spirite
of god, both ought and also may
liue iustly and fulfyl the lawe,
so farre forth as this life per-
mitteth and suffereth.

John. 5.

2. Cor. 3.

Luk. 1.

Rom. 8.

Tit. 3.

Howe many kindes of sinne
are there?

There are two sortes, Originall
and Actuell.

What is Originall sinne?

That sinne we haue euen
from oure comming into
this woꝛlde, the which is done
E. iij. away

Rom. 6.

Acts. 2.

A Catechisme

away by baptisme in Christ.

Vvhat is actuall sinne?

That is any thing either spoken, done, or desired, contrarie or besides the lawe of God, or his Church.

Howe many kindes of actual sinnes are there?

Ephē.2 Two kindes, Mortal or deadly, for that it destroyeth the soule: for that soule that sinneth, shall certainly dye. And Venial sinne, whiche is easily forgiven, and without the whiche the very iust man liueth not.

By what degrees are we induced to sinne?

for Catholiques.

By three speciall meanes: by **Prout.**
suggestion of our spirituall eni-
mie, as when we haue any yll
thought put in our minde, by
temptation of the woꝛlde, the
fleshe, and the diuell, by delec-
tation, as when we set to gret
a phantasie on that wherunto
noughtie thoughtes drawe vs:
and by consent, as whē of our
selues we are with full aduice
drawen thither, as noughtie
suggestion egged vs, and our
wyl yelded vnto.

What be the hyest degrees
of sinne.

Those are come to the hyest
degrees of sinnes, that wit-
tingly

A Catechisme

hittingly & willingly offenders
of very malice, who bragge of
their sinnes, and withstanding
god counsellors, utterly des-
pise all god counsels.

Vvhy is sinne to be shunned.

Psal. 5

Because it offendeth our Lord
god, it taketh from the chiefest
goodnes that may be, and bring-
geth to them that sinne the

Rom. 2

greatest euyl, for that it berie-
ueth vs of the enioying of gods
presence, which afterward can

Rom. 6.

neuer be had agayne, and also
driueth vs to payne and woe,
that neuer shall haue ende.

Vvwhich are deadly sinnes?

Whole from whence all other
sinnes

for Catholiques.

finnes flowe, as from certayne
heades and springes.

How many deadly finnes
are there?

Seauen: Pride, Couetous-
nes, Lecherie, Enuie, Glotto-
nie, Wrath, and Slooth.

V what is pride, and what en-
sueth thereof,

Pride is an inordinate desire
to passe other men, whether
the same lurke in the minde,
as the we it selfe by outwarde
meanes. This vice is the nurse
of all other, which specially be-
getteth these wicked daugh-
ters, Disobedience, Baggging
Hypocrisie, Bawling, Stub-
boynes,

A Catechisme

hoyes, discoyde, & curiositie.

V what is couetousnes, and
what effects worketh she?

Couetousnes is an vn-
satisfiable desire to haue riches and
wealth. And he is not onely to
be accounted a couetous per-
son that taketh another mans
good, but he also that desireth
what is none of his, or he that
keepeth his owne goodes ouer
greedily. Out of this stinking
puddle issueth, Trecherie, de-
ceite, falsehood, periturie, dis-
quietnes, violence, lacke of pi-
tie, churlishnes, and hardnes
of harte.

What

for Catholiques.

Vvhat is Lecherie, and what
proceedech from her?

Lecherie is an inordinate af-
fection to satisfie the naughtie
and beastly luste of the body,
& it causeth blindnes of harte,
rashnes, inconstancy, headlong
and rash dealing, selfeloue, ha-
tred of God, too much desire of
this life, extreme feare of death
and of Gods iudgements, and
utter dispayre of heauenly toy.

Vvhat is Enuy, and what fruit
is reaped of her?

Enuy is an heauynes concei-
ued of an other mans well do-
ing, and a certayne hatred to
an other because he doth well,
eyther

A Catechisme

either in respect of his superiour, because his selfe is not so good as he, of his inferiour, lest he should be made equal to him selfe, or of his equal, so that he is in as good case as he. The vices that come frō hence are, Hatred, whispering, slander, reioycing at other mens euill happe, grudging and sorrowing at others well doing.

What is Gluttony, and what inconuenience commeth thereof?

Gluttony is an vnumeasurable desire of meate and drinke: her fruites are, Dulnes of senses and vnderstanding, foolishness,

for Catholiques.

myth, much babling, scoffing,
and fylthines.

V what is Anger, and her
braunches?

Anger is an inordinate desire
to punish him, whom we sup-
pose hath offered vs iniurie.
The vices that spring from
her, are, Brauling, swelling of
minde, reprocheful words, out-
cries, chafing, and blasphemie.

V what is Slouth, and her
offspring?

Slouth is a languishing mind
that faynteth to doe wel, whose
enormities are these that fo-
low, Malice, boiling of stomack
dispaire, & faintnes of hart.

Howe

How may these finnes be sub-
 dued and auoyded?

If we worke with the grace
 of Iesus Chrifte, if we ponder
 well the perils and losses that
 sinne bringeth, and if we geue
 our selues to those vertues
 whiche are contrarie to these
 seven finnes.

Vvhich are the vertues that
 are contrary to these
 deadly finnes?

These seven, Humilitie, libe-
 ralitie, chastitie, gentlenes,
 temperance, patience, deuoute
 and earnest seruing of God.

Vvhat finnes are committed a-
 gaynst the holy ghost?

Suche

for Catholiques.

Such as of their owne poysoned nature shut from vs the grace of God, so that they are not forgiven in this life, no noz in the life to come, but very hardly.

Howe many sinnes are there agaynst the holy ghost :

These sive, Presumption, desperation, withstanding the knownen truth, enuying of brotherly charitte, obstinacie, contempt of penance.

Nowe shewe in order what

they be
Presumption of the mercy of God, or persuasion that sinne shal not be punished, maketh a
man

to presume of the mercy of God, and getteth courage to sinne, hauing no regard to Gods iustice. As diuers doe now a daies that walowe beastly in the fylthinesse of sinne, yet daynely perswade both them selues and others, that Christ for their bare faith wil holde them excused, when as y^e Scripture sayth in plaine
 2. Cor. 5. words, We must all appeare before the iudgement seate of Christe, that euery one to receyue as he hath done in this life, whether it be good or otherwise.
 Desperation rayseth a man utterly

for Catholiques.

utterly to cast away all hope,
both of hauing forgiveness of
his sinnes at Gods handes,
and of obteyning euerlasting
lyfe.

Withstanding the truth con
sisteth in fayth and matters of
religion, whiche sinne proce
deth not of ignorance, but of
meere malice, as chaunceth
nowe in this age, wheras ma
ny most spitefully oppresse the
Catholike fayth, whiche hath
this thousande, five hundred,
and certayne odde yeres bene
openly professed of all Chri
stian nations.

Enuying at oure brothers

J. J.

chari

A Catechisme

charitie, is, when we are sorry
and much grieved at the excel-
lent giftes and vertues of god,
that increase and shine glory-
ously in our neighbour.

Obstinacie is, when a man
both bitterly obdurate his hart
agaynst another that giveth
him good counsell, so that by no
reasonable meanes he will be
remoued from his damnable
purpose.

Contempt of penance is, when
a man maketh no ende, nor
consisteth not to sinne, whereas
his offences should be washed
away with penance. And this
sinne is, when a man determineth

for Catholiques.

meth With him selfe neuer to
repent: wherof S. John saith,
There is a sinne that is unto
death, and for that kinde of
sinne no man nor woman
ought to pray.

1. Joh. 5.

St. John

1. Joh. 5.

1. Joh. 5.

V what sinnes call to God for
vengeaunce?

Those which are most abho-
minable, & manifestly breake
the boundes of mans charitie,
whereupon they crye for ven-
geaunce, and are many times
punished by God here in this
life, & that after very straunge
and terrible sortes.

Gen. 18.

31. 12

Howe many sinnes crye for
vengeaunce?

It. y.

These

A Catechisme

Gen. 4.
and. 18

Exod. 12

Jacob. 5.

These foure, Willfull murder, the sinne of the Sodomiters, oppression of the poore, widowes, and Orphanes, and keeping backe of seruantes wages.

Vwhat are the finnes that are done by others, and yet layde to our charge?

Psal. 18.

Suche as other men do, yet ar they imputed to vs, because we be either the chiefe causers thereof, or furtherers and assisters therein, or at the least may not y same although we might.

Howe many wayes are finnes imputed to vs?

These nine wayes:

1 When

for Catholiques.

1 When we our selves are be-
ginners oꝝ cheefe causers of a
ny yll counsell. Eccl. 27.

2 When any iniury oꝝ euill
is done to our neighbour by
our decree, appoyntment, au-
thoritie, oꝝ commaundement. 1. Re. 22.

3 When we geue our consent
to that which is vngrationly
atched by other, oꝝ when we
pryncipally like thereof. Leui. 20

4 When we wittingly pro-
uoke any man to anger, re-
uengement, blasphemie, oꝝ
such like faultes, whether we
do thus by wordes, signes, oꝝ
any other way. Psal. 130

5 When we commend any
man

A Catechisme

20.24.

27.28.

man for his naughtines, or yll
demeanour, and egge him for-
warde thereto, as though he
had done wel, to the intent he
may continue in his wycked
purpose.

6 When we vse silence out of
season, wherby we bring hurt
to some one, that belongeth ei-
ther to vs or to some other mā.

7 When we suffer that to
grow to further incōuenience
which might haue bene amen-
ded and suppressed by our mea-
nes, power, and authoritie.

Num. 16

8 When we take part of thes-
ues their gayne: or when we
wittingly chalenge and with-
holde

for Catholiques.

holde suche goodes as are vni-
iustly gotten, or at the least are **Psal. 49**
none of ours: and when we
enrich our selues by the spoyle
of others.

9 When we defende malefac- **Psal. 5.**
tours, maynteyne and spread **and. 10.**
abrode the doctrine of others,
be it notwithstanding wicked
and pestiferous: and when we
do what lieth in vs to aduante
and approue that which is con-
trarie to lawe and iustice.

V which are called the workes
of the fleshe:

So. Hauke rehearseth them af- **Catal. 9.**
ter this manner, The workes of
the fleshe are these, fornication
Uncleanness

A Catechisme

Whoredomes, Incontinencie,
Lechery, seruing of Idolles,
Witchcraft, falling out, con-
tention, enuy, brawling, dissen-
tion, Heresie, emulation, mur-
ther, dronkennes, banquetting,
and suche like, which I tel you
as I sayde before, that whoso-
uer doth them, he shall neuer
enjoy the kingdome of heuen.
Is it ynough for a Christian to
flye euil, and eschew sinne?

Psal. 36. No not so, but it is necessary
Esa. 1. also that he do good, and line
Rom. 12 vertuously: for otherwise if he
Jacob. 4 knowe what good is, and do it
not, therin he offendeth God.
V what good should a Chri-
stian man doo?

for Catholiques.

To speake generallie, he
ought to do so much good as the
lawe of nature, the law of god,
or the law of mā, sheweth and
commandeth: But to speake
more particularly, every man
his vocation is bound to do his
dutie to worke with the grace
of God, that he hath receyued,
and to geue God thanks. For
every tree that bereth not good
fruite, shal be cut downe, and
cast into the fyre.

What good works are
cheefeſt:

Those that cause vs to lyue
here after a discrete, vprighte,
and godly sort, & whereby iust

men

1. Coz. 7.

Ephē. 4.

2. Coz. 6.

Colos. 2.

Mat. 3. 7

Tit. 2.

2. Coz. 7.

Jacob. 2.

Apoc. 21.

A Catechisme

men are more and more iustified, and such as are holy more and more sanctified.

Howe many kindes are there of these workes?

Mat. 6. Three sortes, that is, fasting, Almes or mercy, and prayer: wherof it is thus witten, Fasting is good with Prayer and Almes deedes.

What commoditie cometh of good workes?

Mat. 20 They haue promise of rewarde, both in this life, and in the life that for ever endureth, **Exod. 31.** they appeale gods wrath, they **John. 3.** preserve & increase his grace, **2. Cor. 7.** and finally they make a Christian

for Catholiques.

Man mans vocation perfect
and sure.

V what is fasting?

What is a kind of abstinence
from flesh upon certaine days,
according to the order and cu-
stome of the catholike Church,
and a contentation of ones selfe
with a spare dyet, & one meale
a day. But if this woorde be ta-
ken generally, fasting is a cha-
stising of the body done for de-
votion sake, either to bring the
body to be subiect to the soule,
to the exercising of obedience,
or to obteyne the grace of god.

V what is Prayer?

It is a lifting up of the mind

Concil.
Magnu.
cap. 35. &
Bracca. 2.
cap. 4.

Damasc.
to

A Catechisme

to God, wherein we desire to be
deliuered from euill things, and
pray to God for the obtaining
of good things, and that eynther
to the vse of our selues, or of o
thers, or els giue praise to god.

What is Almes or mercy?

That is a kinde of benefite
wherby we helpe another that
lieth in miserie, doing moue
thereto with compassion and
pitie.

How many kinds are there of
almes deedes or mercy?

Two sortes: some of them
concerne the body, others con
cerne the soule, because y^e saide
woorkes of mercy do pertyne
e ynther

for Catholiques.

either to the bodyly relieving,
or spirituall necessities of our
neighbour.

How many works of mercy
be bodyly:

Seauen: to feede the hungry, Mat. 25
to giue drinke to the thirlye, Esa. 58
to couer y^e naked, to raunsome
prisoners, to visite the sicke,
to lodge strangers, to burye the
dead.

How many spiritual workes
of mercy are there?

They are also seauen: as to 1. Thes. 5
chasten offenders, to instruct Jacob. 5
the ignoraunte, to giue good Rom. 15
counsell to suche as waue, to
pray for the welfare of our
neigh

A Catechisme

Mat. 6. neighbour, to comfort the sorrowful,
and, 18. hostilely, patiently to suffer iniurie, to forgive displeasures done unto vs.

V which be the cheefest vertues of all other?

As to the Theologicall vertues, which are, Faith, Hope, and Charitie, whereof I spake afoze, the cardinal vertues are cheefest, which of all other do moste conveniently agree to Christian men.

V which vertues are called Cardinall?

Prudence, which is a vertue that according to the rule of honesty prescribeth what men should

for Catholiques.

should desire, and what they
should shun from.

Justice, is a vertue that ge-
ueth every one his owne.

Temperance, moderateth
such pleasures of the flesh, whi-
che consist in tasting & feeling.

Fortitude causeth vs constant
ly to take & sustaine the toyles
and labours whiche we haue
here, and to abide the daunger
of death. All these fower are
comprised in one saying of the
Scripture, He (that is, the
wisdom of God) teacheth vs,
pietie and Prudence, Justice
and Vertue: then the whiche
nothing is moze commodious
to

Sapi. 8

A Catechisme

to be in this transitorie life.
These vertues cause men to
live warily and iustly, tempe-
rately and stoutly al their lyfe
time, and make them gracious
in Gods sight.

Vvhich are called the giftes
of the holy ghost:

Act. 11.
1. Ioh. 2.

These seauen which the Pro-
phet beareth witnesse rested
on Christ, and came to al other
from him as from a fountayne
of all grace: as the gift of wis-
dome, the gift of vnderstanding,
of counsaile, of knowledge, so-
fitude, godlynes, and feare of
our Lord.

which

for Catholiques.

Vhich are called the fruites
of the spirite?

Suche as good men do, they
(I say) that live according to
the spirite, and by the whiche
spirituall folkes are discerned
from carnal men.

Rom. 8.

Vhich are the fruites of
the spirite?

They are set forth of S. Paul
in this maner: Charitie, ioye,
peace, patience, long suffering,
bountifulnes, gentlenes, mild-
nes, faith, modestie, continen-
cie, chastitie.

Gala. 5.

Vhich are called the Puar-
rell spiritual beatitudes?

Those through the which me
are

G. J.

A Catechisme

are called happy and blessed in
the gospel, who other wise seeme
unfortunate and miserable in
the sight of the world.

How many Evangelical be-
atitudes are there?

Mat. 5 Eight, which Christe delin-
Luke. 6 red vnto vs on the holy hyl.

1 Blessed are the poore in spi-
rit, for theirs is the kingdome
of heauen.

2 Blessed are the
meeke, for they shal haue pos-
session in earth.

3 Blessed are
they that mourne, for they shal
be comforted.

4 Blessed are
they that hunger and thirst af-
ter righteousness, for they shal
be satisfied.

5 Blessed are the
mercies

for Catholiques.

merciful, for they shall obteyne
mercy. 6 Blessed are y^e cleane
in hart, for they shall see God.
7 Blessed are the peacema-
kers, for they shall be called the
childzen of God. 8 Blessed are
those that suffer persecutiō for
righteousnes sake, for theirs
is the kingdome of heauen.

These sentences seeme breefly
to containe much matter:

Open therefore the mea-
ning hereof in plai-
ner sorte.

At what time Christe gave
these instructions to his disci-
ples, he went to an hill, which
thing holy fathers shewe, im-

posed

A Catechisme

promised he would speake of hye matters, & suche things which should teache vs how to come to great perfectiō. And bicause no man can presently be perfect, but sometime is requised thereto: therfoze our Saniour appoynteth vs eyght steps, the which whosoener shall go by, shall be assured to attayne the perfectest state that can be.

Joh. 7.

And first of all, because the world is an enemy to God, we muste sincerely renounce all worldly vanities, as welth, honour, and such like, and so shall we be sure to haue all those good vertues & heauenly welth abundantly.

for Catholiques,

abundantly. And when we
haue troden (as it were) vnder
feete, such things as withold vs
from God, we must with all
humblenes of hart, & paciencie
of mind, sustayne temptations
& what miseries it shall please
God to lay vpon vs: and then
shal we be assured to inhabite
the land where is eternal life.
Pet insomuche as no man is
faultlesse in this life, we haue
to bewaile our own sinne, and
to be very sozr also for others
that offende God dayly, then
shal we certaynly receiue both
of spiritual comfort in soule, and
after this life perpetual conso-
lation.

C. iij.

1. Joh. 1.

A Catechisme

Mat. 7

lation. Besides, insomuche as
euery tree that bringeth not
forth good fruit, shal be hewen
downe, and cast into the fyre,
for that cause we must increse
in vertue and goodnes, and so
passing from one vertue to an
other (as our Lorde gaue vs
example) who grew not in age
only, but increased in wisdom
also, and fauour both with god
and man) earnestly pray and
desire, that Gods worde take
roote, not in our hartes onely,
but in all other, that he may be
glozified al the world ouer: do-
ing thus, his holy worde and
blessed Sacramentes would so
store

Luke. 2

for Catholiques.

Soe be with all goodnes in
this life, that we shal, after we
haue runne our race here, be
ful partakers of his heavenly
glozy. This vehement desire
of Gods glozy, wil incorporate
in vs such a perfect charitie to
al men, that we shal be as sozy
to see others in miserie, as if
we our selues were in the
same case, we will helpe and
succour them, in what we are
able, and easily remit whatsoe-
uer hath bene done vnto vs:
and then God wil also forgeue
vs our offences to him. And
those that be thus disposed, wil
keepe their harte cleane from
all

A Catechisme

1. Coz. 13

all violentlynes of Sinne, suppress all y^e motions, rule will, guide wisely their minde, and surely fastening their eyes on their heavenly maker, utterly exclude whatsoener may any way abduce o^r pull them from contemplation of God, & heavenly thinges, whereby in the ende they shal obtaine the perfect sight of God, sitting in his glorious maiestie. And if our minds be thus rapt from earth to heauen, from all affection of men to the deuoute seruice of God, we shal fully be endew'd with that triple peace that Christ left his disciples, that is
quiet,

for Catholiques,

quietnes of minde, quietnes Joh. 14
with al the worlde, that come
at last to here peace and perfect
quietnes for ever endureth.
Nowe comming to this per-
fection, our whole harte and
minde will be so vehemently
bent to God, that for to keepe
our conscience cleane we will
passe for no sharpe wordes, we
will care for no iniuries, no
imprisonment, no not for death
it selfe, so that we may still lay
fast holde on that holy and ca-
tholike sayth whiche Christe
commaunded to be preached Mar. 16.
throughtout the worlde, so that
we may walke in the playne
path

A Catechisme

3poc. 21

path that leadeth to saluation,
or that by our meanes þe truth
may be maynteyned: Which
thing if we be content to do,
we shal raigne with him who
wil put away from vs al grefe
and sorowe.

V Which are called the Euan-
gelicall counsels?

Those that are set out in the
Gospell, but not as thinges so
necessary as without them we
can not come to saluation, yet
are they such thinges that who-
soever doth them, he may more
easily come vnto God. And al-
though Christe commaunded
vs not to do these thinges, yet
he

for Catholiques.

he certaynely counsaileth vs
thereto.

How many Euangelical coun-
sels are there?

There are thre principal, as
voluntary pouertie, perpetual
chastity, and perfect obedience
whiche of deuotion is done to
man, for gods sake. And Christ
in him self gaue vs example of
all these thre: as first, for that
he that had all thinges in his
owne handes, yet for our sake
became so poore, that he had no
place where to lay his head:
and then he being a poore Vir-
gin, was borne of a Virgin,
and still continueth spouse of
all

Mat. 8.
Esa. 7.

A Catechisme

Mat. 16. all holy virgins. And lastly, to teach vs to renounce our own will, and vtterly to referre our selues to him whom we haue chosen to be our head in Christ his roome. He sayth he came from heauen, not to do his owne wyl, but the wyl of him that sent him.

John. 6.

Which are the fower last things?

Those that of al other things chaunce to man last of all, as Death, the Iudgement of god, Hell, and the Joyes of heauen. And these surely are of suche force, that if a man woulde attentiuely consider, eyther of
the

for Catholiques.

the necessitie of death and the
feare of Gods Judgementes,
the terroꝝ of hell, oꝝ the ioyes
of heauen: any of all these yf
we woulde deépely consider,
what euyl soruer commeth in
our minde, we will neuer ac-
complishe the same, béeing dri-
uen from thence partly with
feare of tozmentes, oꝝ els allu-
red to goodnes, béeing rauished
with heuently ioy. Wherevpon
the wisemā plainly affirmeth,
In all thy doinges remember Eccl. 7.
thy ende, and thou shalt not
sinne foꝝ ever.

The ende of the Catechisme.

Certayne Testimonies taken
out of holy Scripture, whiche
we should haue euer in redinesse
to defende our selues, agaynst
those that oppugne the Ca-
tholique faith.

Deut. 17 If thou haue a doubtfull que-
stion to be discussed betweene
blood and blood, cause and cause
leprosie and not leprosie: and
if thou see within thine owne
gates the Judges to differ in
opinions, arise and goe to the
place which our Lord thy god
hath chosen, and come to the
priestes of Levi his tribe, and
to him who is then Judge, and
aske them therof, who wil dis-
cuss and the Lord shall be the triar
then

for Catholiques.

then shalt thou do whatsoeuer
they tel thee, that beare cheefe
rule in the place whiche our
Lord hath chosen, and they shal
teache thee his lawe, and then
see thou folowe his iudgement,
and turne neither on the right
hande, nor on the left.

But if any be so puffed up *Ibidem.*
with pride, that he wyll not be
obedient to the hye Priest his
authoritie, who for that tyme
serueth our Lord thy God: that
man shal dye by the censure of
the Judge, and so shalte thou
root him out of Israel: and
all the people that heareth ther-
of, will stande in feare, & none
after

A Catechisme

after that time wyl shew the
tyme pride.

Deut. 32. Aske thy father and he wyl
shewe thee: thine Elders and
they will tell thee.

Jer. 6. Thus sayth our Lord, Stand
in the way, and see and aske of
the olde pathes, whiche is the
good way, and walke therein,
and so shal you find comfort to
your soules.

Mal. 1. The lippes of the priest haue
knowledge in their custody,
and they shal require the Law
at his mouth, so that he is the
Angel of the Lord of hostes.

Prov. 1. Heare, my sonne, discipline
of thy father, and let not the
lawe

A Catechisme

lawe of thy mother depart from thee, that thou mayest tye grace or fauour about thy head, and weare it as a chayne about thy necke.

Obserue, good sonne, the com- Deu. 5.
mandementes of thy father,
and forgoe not the lawe of thy
mother, binde them alwayes to
thy harte, and tye them about
thy throte.

Pass not the ancient bound- Deu. 21
des, whiche thy fathers haue
appoynted out.

Let not the sawe of olde fa- Eccl. 2
thers be vnknownen to thee, for
they haue learned of their fa-
thers, of whō thou shalt learne
P. 1. under

A Catechisme

understanding, and howe to
frame thy answer in time of
neede.

Mat. 24 Take heede that no man de-
ceyue you, for many false Pro-
phetes shal arise and deceyue
many. When if any say vnto
you, Lo heere is Christ, or, Lo
there he is, beleue him not:
and because iniquitie shall a-
bunde, the charitie of many
shal ware colde. But whosoe-
uer continueth to the ende, he
shal be saued. If then they say
to you, Beholde he is in the
desert, goe not out: lo he is in
the inner partes of the house,
beleue it not.

He

for Catholiques.

He that heareth you, heareth
me, and he that despiseth you,
despiseth me: and he that des-
piseth me, despiseth him that
sent me.

Luk. 10.

Obserue therefore, and do
whatsoever they shal byd you:
but see you folowe not their
works, for they are speakers,
but no doers.

Mat. 23

And I say vnto thee, that thou
art Peter: and vpon this rock
will I buyde my Church, nei-
ther shal the gates of hell pre-
uaile agaynst it: and to thee
will I geue the keyes of the
kingdome of heauen, & what-
soever thou byndest in earth,

Mat. 16.

Thy.

shal

A Catechisme

shal be bounde in heauen : and
whatsoever thou loosest in
earth,shal be losed in heauen.

Luk. 22. Symon, beholde Satan hath
desired to siftte you as men sift
wheate : but I haue prayed
for thee, that thy sayth neuer
quayle.

Joh. 21. Symon Ioannes, louest thou
me : feede my Lambes , feede
my sheepe.

Mat. 28 And beholde, I am with you
alwayes to the ende of the
worlde.

Joh. 14. I will pray to my father, and
he wil geue you an other com-
forter, that wil abide with you
for euer, the spirite of trueth,
whom

for Catholiques.

the world can not receyue, be-
cause it neither seeth nor kno-
weth him, but you shall know
him.

As yet I haue many thinges **Ioh. 16.**
to say vnto you, but now you
can not beare them away: but
when the spirite of truth shall
come, he shall teache you all
truth.

I pray not for them only, but **Ioh. 17.**
for al those that shal beleue in
me by their words: that they al
may be one, as thou father art
in me, and I in thee: that they
also may be one in vs.

And if he wyl not heare the **Mat. 18.**
Churche, accounte him as an
v. ij. **Eth.**

A Catechisme

Ethnike and publicane.

Iob. 14. I wil not leaue you comfort-
lesse, but wyl come vnto you.
And the Comforter, the holy
Ghost whiche my Father will
sende in my name, he shall in-
struct and tell you of al things,
whatsoever I shall say vnto
you.

2. Pe. 2. 3 There haue bene surely false
Prophetes among the people,
as also there shall be false tea-
chers among you, who wyl
bzing in pernicious sects. And
many wil folow their riotous
life, by whom the way of truth
shal be blasphemed, and these
men shal liue in errors: and
promi-

for Catholiques.

promising the people libertie,
they their selues shal be slaues
to corruptiō. First of al know
you this, that in the latter
daies shal come scozners to de-
ceiue and beguyle the people,
suche as shall liue after their
owne luste.

This is commaunded you, 1. Joh. 1.
that as you haue heard from
the beginning, you walk ther-
in: for many deceyuers haue
come abzoade into this world.
Euery one that goeth backe,
& abydeeth not in the doctrine
of Christ, hath not God. If any
man come to you & bring not
with him this doctrine, receiue
him

A Catechisme

him not in your houses, neither salute you him.

2. Ti. 4.

The time wil come, that men wil not abide sounde doctrine, but wil get their selues suche teachers that wil tickle their eares.

Rom. 16

I beseech you brethren, mark such that cause diuision and offences, otherwayes than that doctrine teacheth whiche you haue learned: and auoide such kinde of men. For they serue not Christ our Loyde, but their owne bealy, & by their smooth and pleasant wordes, they depraue the hartes of good men.

2. The. 3

I warne you brethren in the name

for Catholiques:

name of our lord Jesus Christ,
to withdraue your selues from
euery brother walking inordi-
nately, and not according to
the traditions whiche they re-
ceyued of vs.

Therefore brethren, stande, *Ibidem.*
and kepe the traditions which
ye haue learned, whether by
word of mouth, or by my Epi-
stle.

Heresies must needs be, that *2. Coz. 12.*
such as are tryed may be kno-
wen among you.

Auoyde an Heretike after *Tit. 3.*
the first or second admonition,
knowing that suche a one is
subuerted, & offendeth, whereas
he

A Catechisme

he is condemned in his owne iudgement.

1. Coz. 11. If any one ſeeme contentions, we haue no ſuch cuſtome, noꝝ the Church of God.

1. Tim. 3. Theſe thinges I write vnto you, that you may know how ye ought to be conuerſaunt in the houſe of God, whiche is the Church of the liuing God, the pyller and ſtay of truth.

Heb. 13. Be not caried away wyth ſtraunge and diuers doctrine. Obey your rulers, and ſubmit your ſelues to them.

1. Th. 6. O Timothe, kepe that which is committed vnto thee, auoide prophane and ſtraunge termes,
and

for Catholiques.

and those things that vnder colour of knowledge, are cleane contrary, which things such as profess, haue fallen from their sayth.

I meruayle you are so quick: **Gala. 1.**
ly caried away from him that called you to þe grace of Christ, to an other Gospel, albeit there is no other Gospel but this, but some there are that trouble you, and would turne the Gospel of Christ another way. But although we, or an Angel from heauen should preach vnto you any other Gospell than that which we haue preached already to you, holde him accur:

A Catechisme

accursed.

Jude.

But you, most dearly beloved, remember the words that were foretold you by the Apostles of our Lorde Jesus Christ: that in the latter days shall come scoznesall persons, walking in naughtines after their owne lust: these are they that seuer their selues, who are carnall, and sauour not of the spirite: these men are murderers, complainers, walking after their owne luste, and their mouth speaketh presumptuous thinges.

Chap

for Catholiques.

Three notable sayinges taken
out of S. Augustine, moſte
worthy of remem-
braunce,

Holde this foꝛ a certentie, Libro de
and doubt nothing therof, that fide ad
not onely all Waynings, but Petrum,
also al Jewes, Heretikes, and
Schismatices, that dye out of
the Catholike Church, ſhall be
caſt into everlaſting fyꝛe, whi-
che is pꝛepared foꝛ the diuell
and his Angels.

Holde this foꝛ a certentie,
and doubt nothing therof, that
euery Heretike oꝛ Schisma-
tike, albeit he be baptised in
the

A Catechisme

the name of the father, of the
sonne, and of the holy Ghost,
yet if he be not linked to the
Catholike Church, geue he ne-
uer so greate almes, yea al-
though he dye for Christs sake,
yet can he not be possibly sa-
ued. For neither Baptisme,
nor almes deedes, be they ne-
uer so many, no not death
whiche is suffered for Christs
sake, can profite or doe any good
to his saluation, who is not in
the vnitie of the Catholike
Churche, especially so long as
heresie or schisme, which both
cast away the soule, abide in
the man.

Helde

for Catholiques.

Holde this for a certentie,
and doubt nothing therof, that
al those that are Baptised in
the Catholike Church, shal not
come to everlasting life: but
these only, who after their bap-
tisme liue vertuously: that is
to wit, such as haue refrayned
vice and the concupiscence of
the flesh. For euen as neither
Infidels, nor Heretikes, nor
Scismatikes shal attayne the
kingdome of heauen: no more
can sinnefull Catholikes haue
any portion therein.

Gods name be blessed for
euermore, Amen.



